The AMERICAN FRIEND

Pacific School of Religion
Berkeley, California

FEBRUARY 9, 1956

Photo by Merton Scott

As a symbol of its witness stands the new home of the Five Years Meeting at Richmond, Indiana—a center of light. *O send forth thy light and thy truth!*—Psalms 43:3.

The Way of Revival
Guilford Street

Fires in the Holy Land
Report from Jordan

Visit to China
Janet W. Rees

To Live is Christ
Louise B. Wilson

To Live is Christ

Louise Brown Wilson and her husband, Robert D. Wilson, belong to a new Friends Meeting at Virginia Beach, Virginia. They have two children, ages 11 and 12, and are on the school committee for a day school the Meeting has started. This message came out of the Friends World Committee meetings held recently at Germantown, Ohio, which Louise Wilson attended.

"For me, to live is Christ." For me, life itself is Christ. What is it for you to live? Is it, "For me to live is intellect"? There was a time in my life when I felt as if I could get all knowledge and wisdom from teachers and books. I soon learned that knowledge is not wisdom; that God is the Great Teacher. The wisdom I wanted came from Christ — the Christ within.

Again I wondered if for me to live is security—economic security, knowing where money would come from for needed things as well as the extras in life. I was made aware, and knew that the security I desired came from Christ —the Christ who told us not to take heed of what we eat or drink, the Christ within me who gave me warmth and security.

A long time ago I went so far as to feel that for me to live is social prestige. I must belong to the right social group, the right clubs, know the right people, and be seen by the right people. As I found the Christ hid in me and saw His reflection in all I met, I knew that it wasn't the people I met or the social position I held that was the essence in life, but rather the Christ within them that we had in common. We may not agree with another, we may not like the actions of another, but when we recognize this Christ within others, a transformation takes place. God's Holy Love flows and both are lifted up.

As I became a Friend anew, burning with the desire to further our message, I found myself feeling that "for me to live is to be a Friend." With too many committee meetings, too much local planning, too much emphasis on our message being an end rather than a means to the universal truth, I soon knew that the answer I wanted was within me.

I found in the quiet of my own soul that to see Christ within lifted the world into a Christ consciousness. I saw that God is all and all is his. I saw that we are all bound, yet freely bound, one to another. I saw God's love flowing through His children, reaching out to all parts of His world. I knew that because He is all, we too can be. His "all-ness" was a reality. I knew we were one in the Father.

It was a shock to me when I realized that I would lose my identity to Him when I became as one with the Father, and in a moment He revealed to me from within that His great plan was that we become one with Him. The universal message is that God is within each of His children. We must become aware of His presence and of the oneness that is ours.

For me to live is Christ.

Louise B. Wilson

The word ecumenical means more than cooperation. It means that Christians of various backgrounds and beliefs seek to express the unity of Christ's church through confrontation with one another, correction of one another, and helping one another to be closer to the New Testament Church. The result is a renewal of the Church, an ecumenical "reformation." The ecumenical movement expresses itself through renewed and united efforts in service, evangelism, worship and study.

Phillipe Maury

Brotherhood Week

Brotherhood Week will be observed February 19-26, with President Eisenhower as honorary chairman, under the sponsorship of the National Conference of Christians and Jews.

Rev. Ralph W. Sockman, co-chairman, in a special message on Brotherhood Week, stated, "The observance of Brotherhood Week has become so well established that it needs no endorsement from me to give it impetus. Not only America, but the world, watches the growth of the fraternal spirit as fostered by the National Conference of Christians and Jews. The impact of this work is being felt in every area of business and social life. When the international tension is still so marked, we must all the more earnestly work for the spirit of unity within our borders."

Silence

In the silence of worship there are several kinds of silence. There is the silence of vacuum, which is only the mask of death; there is the silence of sorrow and grief: "My soul is sorrowful, even to death" said Christ in agony; there is the silence of expectation, made of confidence and sweetness, the silence of Mary after the visitation of Gabriel; there is the silence of the soul longing for God, wrestling of Jacob with the angel; there is the silence of the communion with the Father, silence of love, and serenity; silence of a speechless joy; there is also the silence of Eternity when the minutes do not count anymore, when Time has ceased to be; silence of the fellowship of souls outside the Creation; silence of the unity in God.

Henry van Etten

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Let Our Light Shine

On the cover page of this journal is a new picture with a fresh suggestion of the meaning of the new home for the Five Years Meeting services—a center of light, through summer or winter, at home or abroad.

Whether due to short days with early and late hours by staff members or meetings and conferences that concern our United Services, the building at times requires full light. Just now, near the end of our church year (March 31), the need for our spiritual light is especially evident. Money is one form of energy, light is another. Money can be converted into the darkness of evil, as it often is, or into the energy of the light of redemption. The United Services of the Five Years Meeting is one channel by which our energy of mind, heart and money can be transformed into spiritual light.

It is not confusing the material and the spiritual, the secular and the sacred, when we appeal for the raising of the budget for these services by the end of the year. It is instead a spiritual effort to keep the light shining into every corner of our services; in America, Cuba, Jamaica, Jordan, Africa; and through every department: Christian Education, Evangelism, Missions, Peace, Literature and through every instrument that God has put in our hands.

This year has been our best for many years both as to amount received and the percentage of income for the budget set before us, but it is not enough to assure the goal which we have set for our minimum needs. Now is the time for our Meetings to make that special effort and forward their contributions for United Services through the regular channels. For those friends or Friends to whom the "regular channels" are not accessible, funds may be sent direct to the Five Years Meeting of Friends at Richmond, Indiana.

The true center of our Five Years Meeting service is not something mechanical or organizational in character, but spiritual. Christ the Light of the World is at the heart of all we would plan. In him is light and life and through us his light must shine. Let us therefore keep it shining—as a beam of the eternal light!

The Seventh Abomination

In the book of Proverbs is this sentence: *There are six things which the Lord hates, yea seven are an abomination to him.* The seven are listed, and the seventh is *a man who sows discord among brothers.*

There is a sense in which the seven, indeed all sins, are equal. To be "guilty of one is to be guilty of all" through the common root of evil. But whether or not sins can be "weighted", some are more subtle, better disguised and therefore more subversive and dangerous than others.

It is the sin which threatens the saint more than the one which is openly committed by the sinner that is the most difficult to identify and destroy. For instance, a lie can be readily detected generally, yet a half-truth may also be a half-lie, in fact or in effect. Like germ-warfare these half-truths may escape the *label* of evil while they accomplish evil ends. Indeed physical murder is not essentially different in nature from intended murder whether of body or of character.

Our guilt in the seventh abomination is not generally in the intended harming of a neighbor or fellow-worker only in so far as it affects oneself. The motives that play behind action are indeed deceptive. None of us can wholly escape that danger. Even the very defense of truth, as one conceives of it, may become a self-defense for position or status. That is one disguised sin that tends to ply its way among all parties of a controversy. It is like the spy who collects tributes from all sides.

What is the antidote to such a disease? Surely it is this, *the sowing of love among brothers.* This does not mean a simple easy tolerance; it does not even mean eliminating tension among sincere people. It does mean the willingness to work in the spirit of love and respect toward understanding and solving problems. The slimy little "agents" of evil which move among our motives cannot live in that atmosphere. It is not their kind of weather.

Whether in political or religious life or other relationships, the "seventh abomination" is at the door, but it need not be invited in. In religious problems where we are especially sensitive to the importance of right and wrong and where spiritual values are given great weight we may become hyper-sensitive. There is but one answer—prayer, and a complete immersion into the love of God. Lord, make us clean—every whit, and fit to face every problem by thy Spirit!

Getting Our Time-Sense

When we are perplexed before the problems of a day or year, it is well to look at them from a longer time-span, to view them, in our imagination, as if from a history yet to be written. The unit of time in which a problem occurs is not long enough for its answer.

The history-minded person is thereby strengthened for facing the dangers of a day, a decade or a generation. The gales that beat like hurricanes against him today may seem only a whirlwind tomorrow. Though our response today to our problem helps to write history, it is only the longer test that tells the story. History is written slowly but its record is what really matters, and by-and-large, it cannot be "managed". If that be true, historical amnesia would be a major loss and conversely, historical sensitiveness a major gain.

Whether we view the problems of the political world or those of the Church, we need the view of history. In recent weeks I have been reading the Bible through again, this time in the Revised Standard Version, looking for new light from it. Lessons new and old rise from its pages to delineate the story of a people who sinned, repented and sinned again. One can readily see some of the principles of life by which a people rises or falls and catch in the clear vision of the prophets the

foreglow of the Redeemer and the Gospel of Love. Then from the "highest" mountain of the Bible, Calvary, one catches the vision of divine love and then in I Corinthians 13 its sublime music.

The problems and fears of a day must be put in their setting. We should know that God is at work and that no self-assertions and straining at our loads of themselves bring the answers. Work? Yes, but also let go and let God—both attitudes are a part of the history through which He moves and works. E. T. E.

Rejoice, Listen, Witness!

Finding the Way of Revival

By Guilford Street

Wilt Thou not revive us again, that Thy people may rejoice in Thee. Show us Thy mercy, O Lord, and grant unto us Thy salvation. I will hear what God, the Lord, will speak, for He will speak peace to His people, and to His saints. But let them not turn again to folly. Psalm 85:6-8.

Guilford Street, minister of the Honey Creek Friends Meeting near New Providence, Iowa, brought a devotional message on revival before the Honey Creek Quarterly Meeting on Ministry and Counsel as the Meetings in that Quarter looked toward their own week-long preaching missions. Here he develops those thoughts for The American Friend out of a growing conviction that Friends need to re-examine the possibilities of the preaching mission, or revival meetings, as means of spiritual growth and outreach.

I recently had a letter from an elderly woman Friend, who with her husband served for many years in pastorates in Iowa Yearly Meeting. She pointed out that there has been an almost continuous decline in the number of meetings and in membership in Iowa Yearly Meeting for nearly fifty years. The great concern upon her heart is that there may be revival: a reversal of the trend, with new meetings established and new members brought into our fellowship.

I am sure that this Friend expresses a concern that is common to Friends in many Yearly Meetings, even in those which have been experiencing growth and expansion. In past history there have many times been moments of religious revival which have swept the world or some segments of it. The Society of Friends had its origin during such a religious revival in the 17th century through the ministry of George Fox and his associates. There are evidences today that there is a public mood, or an openness for revival which we have not seen heretofore in our generation. This was pointed out by Elton Trueblood in his opening message at the Five Years Meeting in October. What can we do to make revival effective in our day?

I

Perhaps we might seek application of some of the words from the 85th Psalm quoted above, "that Thy people may rejoice in Thee." There is an element of joy in true Christian faith. When George Fox heard the voice within saying to him, "There is one, even Christ Jesus, who can speak to thy condition," he records, "When I heard the voice my heart did leap for joy." Jesus said to His disciples, even in the shadow of the cross, "These things have I spoken unto you that my joy might remain in you that your joy might be full." The apostle Paul showed forth the inner joy of the Christian, when with Silas in the miserable prison at Phillipi he sang psalms and praised God at midnight. Later he wrote a letter to the Philippians in which he again and again called upon them to "rejoice in the Lord."

Has the "joy" too often been found missing among our people? Has this made for lack of zeal and ineffective Christian witness? It is easy to see that those who know little joy in the Christian life are not likely to be fired either by evangelizing zeal or good works in the service of their fellows. Perhaps this is one place where we may well pray with the Psalmist, "Wilt Thou not revive us again, that Thy people may rejoice in Thee."

But what is the source of Christian joy and how may it be found? The Psalmist spoke of God's mercy and of His salvation. We would probably differ widely in our manner of expressing that which we feel. Some certainly would speak of the love of God and an awareness of His nearness and goodness. Some tell of coming from darkness to light, from despair to hope, from the bondage of sin to the release of sins forgiven. A few might confess having been raised from the depths of moral degredation to lives of decency and hope, yet the majority might rejoice that by God's grace they were spared from falling so far. All might well rejoice in the fellowship of other Christians and in ministry and service to their fellowmen. Ought we not all rejoice in God?

II

"I will hear what God, the Lord will speak, for He will speak peace to His people and to His saints." It is doubtful whether there can be any genuine revival either individually or collectively except as the voice of God is heard and heeded. The prophet Isaiah heard the voice: "Who will go for us? Whom shall we send?" and responded, "Here am I. Send me." The apostles answered the call of Jesus: "Come, follow me," and "Go ye into all the world and make disciples." St. Augustine, Luther, Fox, Wesley, Moody, yes, and Billy Graham, all have heard that voice, and there has been revival.

"He will speak peace to His people and to His saints." It is likely that many people do not want to hear the voice of God. They fear that He will call them, as He did Jonah, to tasks and commitments that are unwelcome. Yet the real unrest and inner conflict comes to the rebellious and the unheeding. "It is hard for thee to kick against the pricks," our Lord told the apostle Paul, and it has been the common experience of those who would resist the call of God. It is only the disobedient who need fear the voice of God, for "He will speak peace to His people." We must hear His voice if there is to be revival.

"Let them not turn again to folly." In following verses the Psalmist also speaks of "truth" and "righteousness." Revival is not genuine or complete if it is only an inward experience. Whatever

of joy or ecstasy may come to those who sense the nearness, the forgiving love of the Savior, it cannot end there. There are daily choices to be made. There is a witness to be given. The day by day life of the average Christian bears a more telling testimony to the grace of God than the sermons of preacher or evangelist. There can be no great revival until we in practice love neighbor as self. Our dedication to the cause of peace, of temperance, of social justice for all must be wholehearted and sincere. We must lose our selfishness and pride. We must not turn again to folly. It is the broad and easy way that leads to destruction. It is they who would save their lives who lose them.

Would we be revived? Perhaps this is part of the answer which must be summarized in this simple rhyme: "In God rejoice; Hear His voice; Make right choice." Our joy in our faith, our obedience to God's word, and our fulfilment of His mission to us cannot but bear its fruit. Wilt Thou not revive us again, our Father.

Raymond Wilson To Take Sabbatical Year

Under appointment by The American Friends Service Committee and on sabbatical leave from the friends Committee on National legislation, of which he is Executive Secretary, Raymond Wilson with his wife Miriam and their son Lee plans to spend one year in Japan. Raymond Wilson will be engaged in lecturing, visiting schools, holding conferences and studying world problems from the point of view of Asia and the Far East. Information as to sailing dates and other aspects of his plans will be reported later.

We heard recently of a wealthy white citizen who was indignant over the desegregation outlook and left his fortune to public schools under the condition that all should go for white education, with not one penny for Negro schools. The chairman of the school board in reading the will apologized neatly for the situation to the one Negro member of the board. The elderly Negro educator spoke reassuringly. "That's all right, Mr. Chairman, for if there is one thing we colored folks need in this town, it's educated white folks — that's what we need."

Between the Lines—
The Evangelical Friend

British Friends visiting China on a good will mission are shown here with Chinese Friends on the steps of Stanley Memorial Church in Nanking. The photograph was taken on October 24, 1955.

British Friends Visit Chinese Quakers

The team of six British Friends who visited China in October undertook the mission in the hope that they could convey goodwill to the Chinese people and could learn something of the attitude and present condition of the Chinese. They visited wherever possible in Christian churches. Janet W. Rees, who with her husband, a Methodist missionary, worked in China from 1922 *until* 1947, *reports on a visit to a Quaker Church in this brief article. Other members of the Quaker mission were Johanne Madsen Reynolds, Duncan Wood, Christopher B. Taylor, Grigor McClelland and Gerald Bailey.*

One of the main purposes of the visiting team was to make contact with Christian groups as far as possible in the various centers. We were greatly encouraged with the way our opportunities for doing so were granted and with the genuine warmth of the welcome given to us.

In Peking we spent one morning with the members of the faculty of the Peking Union Theological College and were delighted to meet with Rev. Feng Kuong Cheh, who we were told was the only Quaker in Peking. We enjoyed his company then and on many other informal occasions very much indeed. He urged us strongly to make contact with his friends in the Quaker churches in Nanking (Ohio Yearly Meeting, Damascus) and wrote to them about our forthcoming visit. He tries to visit them once every year.

For our part, it was a rewarding experience to meet with Nanking Friends and our visit to the Stanley Memorial Church was a happy occasion. Although the day of our arrival had to be altered on short notice and although it was a Monday, Pastor Li ch'i Han and a dozen or so members of the Church had come especially to have a time of worship with us. It was a peaceful refreshing occasion. The church services and mid-week activities are continuing much as usual both in the three Nanking churches and in the five churches in the Lu Ho area on the other side of the river.

Chinese Christians generally (and Friends among them) are very much absorbed in the national life of their country, and in the corporate work and witness of their Churches. Their thoughts are rather naturally turned inward rather than outward at the present time. This does not mean they have irrevocably turned their backs upon the West, nor are they altogether forgetful of their former Western friends. Independence is for them the first and essential step to a right interdependence in the future.

As a team we felt keenly the need for making every effort to enter with understanding into the strains and stresses, hopes and fears, joys and sorrows of the people of China and of her neighbors to seek to equip themselves in every way possible for making a positive contribution toward the easing of tensions in that all-important area of the world.

Janet W. Rees

Our World Missions

Editing by Mildred E. White

Fires in the Holy Land

Two waves of violence have swept over Jordan since the middle of December. They were caused by the spirit of defiance in the Jordanian populace toward Britain's proposal that Jordan join the Baghdad alliance. This alliance joins Britain with Iran, Iraq, Turkey and Pakistan, linked together in mutual defense along Russia's southern flank. The violence has been directed against pro-Western policy, wherever it seeks to raise its head in any branch of the local government. As the mob-fury mounted, it wreaked itself upon almost any pro-Western project upon which the rioters could lay hands, even non-political relief projects, such as that of the Mennonites in Jericho. The United States has not escaped the fury, because our government is known to have supported the Baghdad alliance in principle.

Throughout the wild demonstrations, the Palestinian refugees have been in the forefront. Their acts have been prompted by fear that if Jordan is drawn into any pro-Western alliance, there will never be a just settlement to the Palestinian refugee problem. Saddest of all to consider is the fact that these fires of resentment and defiance have not been quenched as the demonstrations have been repressed by violent measures. They are deep fires fed by nearly eight years of suffering and frustration. They are simply banked and smouldering.

In the midst of the confusion and apprehension, the thoughts of many Friends have been drawn to the small circle on the map of Jordan that is Ramallah. What of our Quaker workers there, striving to continue unbroken the testimony of love and peace and service in difficult days? What of the meetinghouse and schools that have been built, stone on stone, through the unselfish concern of so many people through the years? What of the spirit that makes the structures of stone meaningful?

A letter from Ramallah answers many questions Friends would like to ask:

* * *

"Riots began December 16 and spread from city to city, while apprehension mounted everywhere.

"On Sunday morning, December 18, as I hurried to the Meetinghouse for the Christmas program of the Sunday school, I found myself in an angry mob from El Bireh. They were headed for Ramallah, to demonstrate against the formation of a new cabinet to sign the Turko-Iraq defence pact. By that time I reached the cross-roads there were thousands of people, shouting, pushing and waving their fists. There was no visible leadership, but slogans were picked up and chanted through the milling crowd. The crowd turned south at the police stand, and I struggled out of the crushing mass of bodies and went on. At the Meetinghouse gate I saw a crowd of men and boys surging up the street from the direction of Friends Girls School. The children of the Sunday school were waiting in the yard, all expectant for the Christmas program. The teachers were there, too, looking very apprehensive at the turn affairs were taking. We hurried the children inside, and one of the teachers immediately caught their attention with a story, and then with carol-singing, to drown out the angry shouts in the streets.

"As the lovely story of the nativity from the Gospel accounts was recited by the older girls, the scenes of the story were dramatized in authentic costume by the younger children. As the angels appeared to the shepherds with glad tidings of great joy, of peace on earth, good will to men, a tumultuous mob surged by the Meetinghouse and drowned out the children's voices. At the close of the nativity story, the teacher questioned the children on it. Their answers showed that they knew every detail of it and understood its meaning remarkably well. The teachers led the children in singing some extra hymns and carols, and as the demonstrators would leave one quarter of town, the children who lived in that quarter would be hustled home under the care of older ones until, a few at a time, they were all taken home safely.

"We could hear the roar of the crowd rising higher as the last of the children left. We began the meeting for worship a little early, that we might find inner peace and strength in that troubled time. As members who lived near enough to come to the meeting between waves of demonstrators entered, they found the depth of worship begun. Our meeting that day has the most meaningful silence that I have experienced since being there.

"After meeting we found all the street intersections blocked by armored cars. The Arab Legion had arrived to disperse the mob. The crowds quieted for an hour or so at noontime, but gathered again in the early afternoon. The Meetinghouse, which is on the main street of Ramallah, was right in the thick of the disturbances, and that posed a problem, for a wedding after the manner of Friends was to take place there that afternoon. Dale Hoover of New Sharon, Iowa, agriculturalist member of the American Friends Service Committee team directing the village development project at Dibbin (which has been destroyed by rioting), and Jean Knight of Indianola, Iowa, teacher at Friends Girls School in Ramallah under the Mary R. G. Williams fellowship, were to say their marriage vows in a quiet Quaker meeting.

"The place of the meeting was changed to the principal's home at Friends Boys School, where the reception was to be held after the wedding. Friends could avoid the mobs by taking side roads that skirt the town.

"Friends came quietly into the room arranged for the wedding. A half-hour period of reverent worship followed a few remarks by Delbert Reynolds about the purpose of the meeting. Owen Jander of the American Friends Service Committee project in Israel, sang "O Jesus Mild, O Jesus Kind." Delbert spoke about the true spiritual sacrament of marriage. The bridal couple exchanged vows and rings and then signed the certificate, followed by the committee appointed by the monthly meeting to oversee the marriage.

"Delbert and Julia Reynolds gave a lovely reception for the bride and groom, three-tiered cake and all. Everyone present signed the certificate, a traditional Quaker one, which the people here very much like."

* * *

From subsequent news out of Jordan, we know that the first wave of rioting continued for six

days. The boarding pupils of the Friends Schools were sent home a few hours early for the Christmas vacation, and were there during the worst of the disturbances. The schools were to reopen January 10 but as the second wave of riots broke out about that time, the government made a ruling that schools remain closed, until conditions improved. Our schools opened a week late.

At one time when wild crowds were surging through the streets of Bireh near the Friends Boys School, a prominent citizen of the town and a member of the municipal council stood on a balcony above the crowd and succeeded in commanding silence so that he might reason with them. He cautioned them against doing any violence to the Friends Schools. "These are our very own schools. They do not benefit any foreigners but our own boys and girls. They are not connected with politics in any way, but only helping our youth. Arabs would gain nothing by destroying them."

The communities of Ramallah and El Bireh have had good leadership and have succeeded in preventing harm to life or property in those two towns. The loss of property and of Arab lives throughout the country has been grave.

F.O.R. Questions Nehru

A message to Nehru of India and to U Nu of Burma questioning them on the recent Bulganin-Krushchev visit has been sent by the Fellowship of Reconciliation. At the December sessions of the National Council of the F.O.R., a message was drafted stating that "both as pacifists, and as citizens of the United States active in efforts for world peace, we are perplexed and concerned over some of the developments that have been extensively reported in connection with the visit of the Soviet leaders, Krushchev and Bulganin" to India and Burma.

The letter points out that though such visits as those of the Russian Communist chieftains are "ostensibly of a ceremonial character," they inevitably "have political import." It recalls that "while ostensibly carrying out a mission of 'peace and good-will' the Soviet leaders . . . engaged in frequent attacks upon the West, including the United States, as bent on war." The letter further characterizes such attacks as being "in flagrant contradiction to the approach laid down by Pandit Nehru himself as conducive to world peace."

The letter called attention to the ceremonial visit by Bulganin and Krushchev to the spot where Gandhi had been cremated and their coupling him in a public address with Lenin as a revolutionary leader.

A stand of genuine independence from both the dominant power blocs, stated the message, "if faithfully and consistently adhered to, would in our view contribute greatly to world peace."

Fourth Conference of Evangelical Friends Planned

Preparations are now under way for the fourth Conference of Evangelical Friends to be held July 11 to 15 at the Friends Church in Denver, Colorado. Gerald W. Dillon, pastor of the First Friends Church in Portland, Oregon, is chairman of the continuation committee for the conference.

Lloyd Hinshaw, pastor of the host Denver church, has been named general chairman of the entertainment committee, which is expected to direct visiting Friends from many points over the United States and from foreign countries. The continuation committee is hopeful of entertaining Quakers from great distances.

The committee expects that the July conference will emerge with a permanent organization. The coming session will not be sponsored by any Yearly Meeting, but will be the expression of many Quakers who "wish to re-emphasize the tenets of the faith in Jesus Christ as set forth by George Fox and the early Friends and to provide a channel of association among Quakers everywhere."

Previous Conferences of Evangelical Friends have been held at Colorado Springs, Colorado; Wichita, Kansas; and Oskaloosa, Iowa. The purpose of this fourth conference is to promote the fellowship of the Gospel among all Friends by the following objectives:

1. To provide fellowship and inspiration among those of "like precious faith."

2. To make articulate the united voice of Evangelical Friends and all matters pertaining to doctrine and life.

3. To provide a possible means of association, interchange of concerns and cooperative promotion of the Evangelical Friends' service in various areas such as missions, evangelism, education, publications, youth work, relief etc.

4. To promote among all Friends a sense of Christian responsibility for active participation in the speedy evangelization of the world, and to work for revival throughout Quakerdom, relying solely upon the moral power of truth and love, and the power of the Holy Spirit, for the accomplishment of this task.

The continuation committee includes: Gerald W. Dillon, chairman; Simeon O. Smith, secretary, Westfield, Indiana; T. Clio Brown, treasurer, Colorado Springs, Colorado; Walter Williams, Damascus, Ohio; Paul Todd, Marion, Indiana; Lowell Roberts, Wichita, Kansas; Walter P. Lee, Boise, Idaho; Orlando Dick, Des Moines, Iowa; and Ray Morford, Kokomo, Indiana. Publicity and promotional director of the fourth Conference of Evangelical Friends is L. Dell Lamb, promotional director of Oregon Yearly Meeting, 3158 N. E. 78th Avenue, Portland 13, Oregon.

"Speak Truth to Power" Earns Wide Recognition

The American Friends Service Committee pamphlet, *Speak Truth to Power,* which was fully discussed by correspondents in this journal after its publication last May, has continued to be of interest and concern to groups across the country. A discussion of the need for a Christian pacifist approach to current world problems, the pamphlet advocates a strong position of nonviolence and has been praised and denounced, but not ignored. As "Speak Truth to Power" discussion groups are being organized all over the country, the value of newspaper attention paid to the pamphlet since its publication last Spring is being recognized.

Ten million copies of newspapers contained mention of "Speak Truth to Power." In addition editorial comments and book reviews appeared in several weeklies and monthlies, including the symposium in *The Progressive.* More than 5000 copies of this symposium have been reprinted and the plates are being held for further runs.

Editorial comment on the pamphlet was generally sympathetic, at least to the point of praising the sincerity of Friends in making its proposals for an alternate to military force, and in commending them to the thoughtful attention of readers.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

Tell Me—My Quest by John Edwin Jay; 217 pages; Privately Printed; $2.00.

This book is a collection of essays on some of the major subjects of Christian theology. The four sections into which the book is divided are "God the Creator", "The Christ Im Manu El", "Creeds", "Death and the Hereafter".

The central concern of the author is to provide "an approach for intelligent religious thinking" similar to that used for "other subjects of current daily life." He sets forth the idea that many of "the concepts of religious thinking" belong to the obsolete past and should be brought more nearly into present-day thinking. His continuous emphasis on "thinking" calls for the student mind.

Of all the subjects considered probably the one on which he lays the greatest stress is "The Meaning of the Advent of Jesus." He presents helpful material on the conditions into which Jesus came and the changes that occurred because of his coming. His strongest emphasis is on the spiritual nature of the sonship of Jesus.

His dealing with creeds has a Quaker cast. They are "theories in the realm of theology—legitimate tabulations of acquired knowledge. In science we follow them and apply them until some higher concept of truth may change them. In theology the tendency is to cannonize them in fixed, unchangeable 'infallible' creeds."

Throughout, he calls for the application of mental processes essential in the discovery of all truth. The book is not easy reading and demands considerable concentration.

There are only fleeting glimpses of biographical material. Some comes in the illustrations and in his "Dedication" he shows appreciation for his spiritual inheritance. We may readily deduce that the concerns expressed here were continuously expressed to the students of Guilford and Wilmington colleges where he spent many years as a faculty member. Perhaps the reader will find some of the stimulation his earlier listeners received.

Edwin Jay now lives at 1403 Piedmont Avenue, Detroit, Michigan.

Homer J. Coppock

* * *

The Seed of God by Homer J. Coppock; Published by Book & Tract Committee, Indiana Yearly Meeting. 24 pages, 25c.

Here is an unpretentious minor essay in the field of theology, a field seldom disturbed by Quakers' intellectual plowshares. The author addresses himself to the confusion that has arisen, especially in evangelical Quaker circles, over "the inner light"—our Quaker shibboleth for testing orthodoxy. He proposes to make the matter clear by exchanging the "light within" figure, used so much by Fox and based on John 1, for the "seed of God" figure employed by Robert Barclay.

The result is a serviceable common sense effort to interpret the traditional "light within" doctrine in terms consistent with evangelical Protestant ideas on salvation. There is an awkwardness in the constant alternation between the dissimilar figures of light and seed; but the author's premise comes through fairly clearly and with conviction. It is quite a feat to keep *any* analogy going for twenty-four ample pages.

Harold Smuck

"The Seed of God" has been ordered for distribution by the Wider Quaker Fellowship, for the "friends of the Friends."

AND HAVING NOTHING, YET HATH ALL

How happy is he born and taught
That serveth not another's will,
Whose armor is his honest thought,
And simple truth his utmost skill!

Whose passions not his masters are,
Whose soul is still prepared for death,
Untied unto the worldly care
Of public fame or private breath.

Who envies none that chance doth raise,
Or vice; who never understood
How deepest wounds are given by praise,
Nor rules of state, but rules of good.

Who hath his life from rumors freed;
Whose conscience is his strong retreat;
Whose state can neither flatterers feed,
Nor ruin make oppressors great.

Who God doth late and early pray
More of His grace than gifts to lend,
And entertains the passing days
With a religious book or friend.

This man is freed from servile bands
Of hope to rise, of fear to fall;
Lord of himself, though not of lands;
And having nothing, yet hath all.

William Sumner Hughes.

BUTTERFLY OF JOY

I bound the butterfly of joy
And broke its golden wings,—
But now I watch it as it soars
And listen as it sings.

For scintillating Joy that's free,
Accepted with delight,
Will glow in greater ecstasy
And rise to greater height!

Stella Craft Tremble.

SONG

Written by The Big Thompson Canyon

Here by this stream, I sit and ponder
Over the tale it sings;
Beneath this massive gorge, I glimpse with wonder
The flash of silver wings.

This flood brings life to parched and thirsty ground,
From mountain-snows and springs,
And through these countless ages, with merry sound,
It tears along and sings.

By some such stress of Life, I pause to ponder;
My pitcher dip, thereafter;
And from its cooling depth, I draw in wonder—
Love, joy and laughter.

Avery D. Weage.

The Sunday School Lesson

Prepared by Hugh Barbour

March 4
Jesus Challenges the City
Luke 19:28-20:47

Jesus' entry into Jerusalem, on the first Palm Sunday, was a triumph, fulfilling the prophecy of the coming of the Messiah as Prince of Peace in Zechariah 9:9. The entry was tragedy as well as triumph: "Ride on, ride on in majesty! In lowly pomp ride on to die." But beyond triumph and tragedy it was a challenge. Jesus came to give Jerusalem its last and greatest chance to accept his message and to return to God and the Christ God had sent. There is a paradox in this challenge: today, knowing the Cross which followed, the rejection of Jesus seems an ordained event. Jesus himself foresaw the blindness of the city, and as he approached he wept. Yet men are free outwardly. If the crowds in the city could have responded;—if the city of David and the prophets, had repented;—if Israel, the chosen people of God, the pioneers of faith, had turned as a whole to follow Christ;—we cannot imagine the results in history.

Jerusalem did not understand the man who challenged it. He did not fit their hopes. Like Blind Bartimaeus, some hoped Jesus would be the "Son of David", the hero-king who by military genius would, like David, free his people from their enemies. But Jesus said that the Messiah was no mere carbon-copy of David, (20:45-47); Jesus refused to start a movement against paying taxes to Caesar. Two Jewish groups headed religious life: but Jesus attacked the self-importance of the Pharisees and at the same time neatly refuted their opponents, the Sadducees, regarding the Resurrection of the dead. Jesus threw the money-changers from the Temple court-yard, and thus challenged the whole nation to make a new beginning of repentance, starting from God's House. When his authority was challenged, he reminded the priests of John the Baptist and the God-given authority of all prophets.

Many who heard Jesus must have been impressed. Hearing him preach in the Temple courtyard, they must have planned to come back again for more. But life was busy, and the preparations for Passover were urgent. When Passover was over, they came again, and found that their chance was gone. Forty years later, when the Jews who wanted military revolt took over, Jerusalem was surrounded by Roman armies and burned to the ground.

The challenge of Jesus is to our cities today. Men working together mass up their strength for good and evil; social institutions develop their own power. Those who want power for themselves find it in the cities. Most vices are worst in the cities. "What is the sin of the house of Judah? Is it not Jerusalem?" (Micah 1:5). But the city is also the place of greatest hope. Heaven is a city. We call it the New Jerusalem, "and the streets of the city shall be full of boys and girls playing" (Zech. 8:5). We are all involved through our towns and cities, through the slums and Negro tenements, the crime and the industrial strife, in evils greater than most sins we struggle with in our personal lives. These forces are more terrifying still on a national scale, or between the nations. Can the city repent? Can the nation turn back?

March 11
How God Works in History
Luke 17:20-21; 21:5-38

There are times when the forces of evil seem to control the world. Self-operating economic systems, dogged international hatreds, ruthlessness in politics and business, seem forces too great for a man to overcome, too evil to change. Only God can transform a nation.

Is God overcoming such evils? The message of God's love gives joy to our personal lives, so that even God's "divine non-interference" shows his forgiveness of us. But this makes it so much the harder to see what God has actually achieved among nations, and through the centuries of history. Surely, some day, God must act, men have felt at many different times.

This longing was especially strong in Jesus' day, when the Roman officers were brutal and bribery and corruption were unpunished. Many Jews expected God to send a "Kingdom of God on earth" by a military deliverer; some claimed "I am he". These Hebrew Zealots expected that the end would justify the means, and that it would be darkest just before the dawn. Cheerfully they brought on the country the terrors of the Roman-Jewish wars of 70 A.D., described in Luke 21:10-24, in which more than half of all Jews perished.

Other Jews thought that the world's evil was too deep to overcome by war; God's Kingdom would come on earth miraculously, "like a thief in the night" (I Thess. 5:2), like the flood in the days of Noah (Luke 17:22-30). Jesus seems to have shared these latter hopes: he seems to have warned his disciples against claiming too certain knowledge of how or when God would step in (Mark 13:32-33), but warned them also to be ready at all times.

Unlike the other men of his day, however, Jesus also said "The Kingdom of God is in the midst of you." This is one of the most quoted and least understood sayings of Jesus: (the fact that the Greek can also be translated "the Kingdom of God is within you" makes it harder). But Jesus is not saying that the Kingdom of God is a state of mind. The Kingdom of God is the power of God conquering evil, and often it was symbolized by thunder and trumpets. But Jesus saw that the power of God was already conquering evil, and that the same power that would bring the fulness of the Kingdom was already let loose in the thousands who heard Jesus and were healed or changed (Luke 11:20). The dramatic power of the Spirit of God to change men and nations is easy to forget in our staid churches and sober Meetings.

The power of God's Kingdom now, depends on the response of men. The power of faith to move mountains is our ability to release the power of God. God's power among men must go across a bridge of love and faith, for God will not force men to be good. He seems to let evil alone in stubborn men, and it is only in the end that they will find that the Kingdom has left them and gone on without them.

Questions: What historical events in our day seem to be God's judgment? What is the relationship of judgment to the coming of God's kingdom? What forces in our world seem to be overcoming evil?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

Alice Shaffer, director of feeding under UNICEF for Central America and the Caribbean islands, has been on vacation in America since December 19. She returned to UNICEF headquarters in Guatamala early in February.

* * *

Friends of Cecil and Mary Pennington Pearson will be glad to know that Cecil is busy with his teaching in Greene (New York) Central School and that Mary is excelling in her painting, with prize winning canvasses, including portraits.

* * *

University Friends Church in Wichita, Kansas, is surveying the possibility of a home for aged Friends, believing that a location near the church in Wichita would be ideal. Though this is very much in the early planning stage, there is considerable local interest in it.

* * *

C. Wayne Carter, Young Friends Secretary for the Five Years Meeting, has been granted a leave of absence to attend Hartford Seminary for one semester, beginning February 1. Wayne Carter, who began his work in September, has assisted the Committee on Ministerial Training as well as serving as head of the Young Friends Department.

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The Committee on Ministerial Training of the Five Years Meeting selected John C. Harvey, minister of the Friends Meeting at New Castle, as chairman at a recent meeting at the Friends Central Offices in Richmond, Indiana. A chief item of the Committee's planning was for the conference on ministerial training authorized by the Five Years Meeting in session last October.

* * *

Muriel Lester, of London, known to many Friends as a pacifist lecturer and writer, will be in the United States from March 1 to May 8 as part of her eighth world tour. She will visit in Pakistan, India, Ceylon and Indonesia before coming to San Francisco. She will then come eastward across the United States speaking and leading retreats on the spiritual life.

* * *

"The Church Ministers to Older Adults," a sheet giving suggestions for an improved program with aging Friends, has been prepared by the Board on Peace and Social Concerns and is available free from the Board at 101 Quaker Hill Drive, Richmond, Indiana, for ministers and other Friends able to make use of it. A list of helpful reading material is included.

Lyle Tatum has resigned as executive secretary of the Central Committee for Conscientious Objectors, an appointment he has held since 1950. Before coming to the CCCO, which has offices in Philadelphia, he was superintendent of Quakerdale Farm, a home for boys located in Iowa. He now returns to that field of service to become the superintendent of the Protestant Home for Children in Buffalo, New York.

* * *

Christopher Holdsworth, an active British Young Friend who has travelled widely in the United States, has an article entitled "Youth and Faith and Order" in the current issue of the Youth Department *News Sheet*, a publication of the World Council of Churches. He reports on the first attempt of Christian youth leaders to consult and confer on Faith and Order at a recent gathering at Canterbury.

"Calendar of Yearly Meetings," the 1956 listing of Friends Yearly Meetings around the world, has been published by the Friends World Committee for Consultation. Travelling Friends and those interested in contacting other Yearly Meetings will find this listing of times, places and clerks indispensable. Write to the Friends World Committee, 20 S. 12th St., Philadelphia 7, Penna.

Three Mennonites will visit Russia sometime during the summer of 1956. The move to send a delegation of three to the U. S. S. R. was approved by the Mennonite Central Committee's annual meeting held recently. The delegation is to establish contact and fellowship with Christian people, including Mennonites, and discuss with appropriate government officials the possibility of ultimately reuniting family members in Russia with those living in Canada and South America.

* * *

Florida Friends, although not organized as a Yearly Meeting, has produced a directory giving the places and times of Meetings for Worship in the state and a list of Friends, Wider Quaker Fellowship members and friends of Friends living in Florida. Ten Meetings for Worship and the names and addresses of nearly 800 people are listed. Mary Hall Kilpatrick, 707 N. W. 20th St., Gainesville, Florida, produced the list under the direction of the Florida Friends Conference, 130 19th Avenue, South, St. Petersburgh, Florida.

* * *

Leonard Hall, Promotion Secretary of the Five Years Meeting, attended the December meeting of the Joint Department of Stewardship and Benevolences at Buck Hill Falls, Penna. He represents the Five Years Meeting on the Board of Managers of this organization, which is under the National Council of Churches. The meeting emphasized "Remember the Church in Your Will," previewing an unreleased color filmstrip on the subject entitled "Over the Wall." Dr. Ralph Cushman and Dr. Elmer Homrighausen spoke to the conference on the subject of stewardship.

* * *

Seven Friends from Indiana attended the recent United Nations Seminar sponsored by the Indiana Church Council. One of these Friends, Edgar E. White, pastor of the Friends Meeting at Farmland, Indiana, is quoted in the current issue of the *Indiana Church Councilor:* "I feel that the U. N. Seminar has been educational and inspirational. Before going to New York I had some doubts concerning the success of the U. N.; now that I have seen it in action and have gotten acquainted with its function, I am wholeheartedly convinced that the U. N. is the instrument for world peace."

* * *

Irene Koch is collecting material on the history of the 57th Street Friends Meeting in Chicago, which was 25 years old in January. She would like material about the Meeting and also on earlier Friends in the Chicago area, particularly on Elizabeth Comstock, who came to Chicago before the close of the Civil War, or ". . . was called to Chicago by a Mission to the prisoners of war at Camp Douglas and became intimately connected with the Building up of the Friends Meeting there." (From Semi-Centennial Anniversary, Western Yearly Meeting.) Irene Koch's address is 1400 E. 57th St., Chicago 37, Illinois.

* * *

F. Salomon Prado, Principal of the Amigos Grace School at the California Friends Mission in Guatemala, died on October 5, at the age of forty-nine. An outstanding Guatemalan Friend, he had served twenty-seven years at Amigos School, holding practically every position. He also served for six years as assistant editor of the Friends Spanish monthly, and held numerous positions of responsibility in the local church, the mission

and in the community. He was honored at his funeral in Chiquimula as probably no Friend has since the death there of R. Esther Smith in 1947.

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Cecil E. Hinshaw has been appointed director of community peace education for the Des Moines regional office of the American Friends Service Committee. Former president of William Penn College in Iowa, he has been a frequent lecturer for the American Friends Service Committee and recently completed a world tour. He is now teaching at Pendle Hill and will complete a two month lecture tour on the west coast before taking up his new duties about June 1. In his new position, he will promote institutes, conferences and other kinds of adult educational programs, chiefly among non-Friends, in a nine state area.

* * *

A new book in French on *George Fox and les Quakers* by Henry van Etten, will be published in Paris in 1956. It will be one of a series of the "Spiritual Masters" of the world. The printing will consist of 10,000 copies, a considerable number for France. A feature of this new Quaker book will be some seventy illustrations of portraits, meetinghouses, prisons, documents, etc. This will probably be the most profusely illustrated Quaker book in any language! Henry van Etten, formerly of Paris, is now living with his family in Absecon, New Jersey.

* * *

About 400 persons shared in the Quaker Program at the United Nations in the last quarter of 1955 through arrangements made by the staff in New York. Some visited the United Nations for a day or more. Others attended one, two or three day seminars. Some 16 different countries were represented by the visitors. Eight of the groups contained 25 or more members. All were enthusiastic over the opportunity to get a personal view of the United Nations at work and to have some of the activities explained clearly. Elmore Jackson heads the Quaker Program at the U. N.

* * *

Trustees of William Penn College have taken action to start construction of the new gymnasium on the William Penn College campus when $125,000 in cash is available. Pledges and subscriptions toward the new gym total nearly $200,000 now, with cash receipts up to $77,182.89 on December 31. Four separate locker rooms and shower rooms, an auditorium seating 2,000, coaches and officials' offices, a modern "floating" basketball floor, and special lighting inside and out are some of the features of the approved gym plans. The building is expected to be completed in the fall of 1956. This will be the first new building on the William Penn campus in thirty years.

Hugh Moore and Pastor Orlov

Hugh Moore's twenty-five years of service with the American Friends Service Committee were recognized by the A.F.S.C. at the January meetings. Coming to Service Committee work as a North Carolina Friends minister, he still is a member of North Carolina Yearly Meeting and with Alma Moore attends the Yearly Meeting sessions faithfully. His A.F.S.C. work has been mainly in the field of finance. He was also one of the six Friends to visit the Soviet Union last June. He is pictured above (right) during that goodwill mission as he stands in front of the Astoria Hotel in Leningrad with a Russian Baptist minister, Brother Orlov, in whose church Hugh Moore spoke.

* * *

Young Friends of North Carolina Yearly Meeting held a Peace Conference in late November attended by fifty-five young people from various parts of the Yearly Meeting in connection with Eastern Young Friends Quarterly Meeting. Seth Hinshaw, Byron Haworth and James Mattocks served as leaders. The Yearly Meeting Peace Committee would like to sponsor a similar conference in a more central area later in the Year. The Yearly Meeting Young Friends have also set up a $900 budget to be used as Young Friends find concerns. In the past their funds have gone for such projects as a scholarship for a refugee child in Jordan and the new Friends Central Offices in Richmond.

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A memorial fund has been set up in remembrance of Byron G. Thomas, whom many Friends knew during his four years in Civilian Public Service and later while he was principal of Friends Boarding School in Barnesville, Ohio. The income from the Byron G. Thomas Memorial will be used to assist in the education of his four children as they may need it through high school and college. When this need is past the fund will be divided, one part to establish a permanent scholarship for deserving students at Friends Boarding School, the other to go to the Friends World Committee, in which Byron Thomas was deeply interested. Paul A. Livezey, R. 1, Barnesville, Ohio, is acting as treasurer for the Memorial Fund.

The Quaker United Nations Program staff recently held its annual seminar for eighteen persons representing the Friends Coordinating Committee on Peace. The Committee is composed of five Friends groups (including the Board on Peace and Social Concerns of the Five Years Meeting.) Disarmament and the future development of the United Nations were discussed by the group, which included one delegate from San Francisco, another from West Branch, Iowa, and the rest from points closer to New York City. Speakers were Dr. Walter Whitman, director of the international Conference on the Peaceful Uses of Atomic Energy held last summer, and Arthur Lall, U.N. delegate from India.

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Henry D. Cox, who is now working in Cuba, reports that there is a need for books about Quakerism at Union Seminary, Matanzas, Cuba. Among the graduate students at Union Seminary are some Friends who read English and want to do research in Quaker history. American Friends who have new or used books on the subject which they are willing to contribute are asked to mail them to Miss Lois Davidson, Librarian, Apartado 149, Matanzas, Cuba. Henry Cox writes, "There are now five denominations at this Union Seminary, which was organized and started in 1946. . . . Friends should be happy to have a part in this work." Packages should be marked "Books" (Libros), and sent regular book rate. Henry D. Cox's home address is 534 Floral Drive, Whittier, California.

* * *

The Friends World Committee for Consultation, American Section, met in Baltimore January 20-22, with the sessions divided between Stony Run and Homewood Meetinghouses. The discussion included intervisitation, responsibility for new Meetings and publications. Domingo Ricart, professor of literature in the University of Kansas, reviewed his recent visit to Cuban Friends and William D. Lotspeich of the East Cincinnati Friends Meeting reviewed his visit, with his family, among French Friends. Edith Solenberger told of her visit among the Doukhobors of Canada and Margaret Jones reviewed important aspects of the Quaker Team contacts at the United Nations. Errol Elliott reported on the recent Germantown, Ohio, meeting of the Friends World Committee.

* * *

A number of ideas for celebrating St. Valentine's Day by expressing the kind of generous, unselfish love which has perpetuated his fame have been assembled by the Educational Materials for Children program of the American Friends Service Committee. They are set out in the colorful contents of a 25c packet, similar to those used to

promote the very successful 1955 "Friendly Beggars" project at Hallowe'en and the Mitten Trees before Christmas. Write to the A.F.S.C. at 20 S. 12th St., Philadelphia 7, Penna. or to an A.F.S.C. Regional Office for these helpful packets to encourage the idea of service among children. A recent article on Mitten Trees in the *Farm Journal* has brought wide attention to this kind of project with children.

* * *

Edward and Minnie Allen of the Friends Meeting in Ames, Iowa, have been on a European trip and have been able to visit many Friends Meetings. They report in the current *Iowa Friend* on visits to Bristol and Staines Meetings in England as well as to Friends House in London; to the Meetings in Paris and Geneva; to Prof. Giovanni Pioli in Milan who, although not a Friend, has written a pamphlet on Quakerism in Italian; and to several Meetings in Germany. They stayed at the Quaker Rest Home in Bad Pyrmont, where Minnie Allen spoke to a small gathering about Friends work in America and Europe; visited the Friends Meeting in the Soviet Sector of Berlin twice; and were present at the annual meeting of Mittelhof, the center for social work of Friends in western Berlin, where Betty Collins (who has visited in America) is in charge.

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Fred Fuges, a member of the Philadelphia Bar and a member of the Friends Meeting in Newton, Pennsylvania, will serve as director of the Rights of Conscience Program of the American Friends Service Committee. The program was organized last July and will make available competent counsel for persons whose conscientious motivation has brought them into conflict with the law. The program has a policy-making committee of seven lawyers and eight laymen, chaired by Roland Pennock of Swarthmore College. Lawyers on the committee are Wayland Elsbree, Harrop Freeman, Samuel Morris, Oliver Stone, Allen Olmsted and Harry Sprogell. Lay members are Henry J. Cadbury, A. Burns Chalmers, Spencer Coxe, Mary Moss Cuthbertson, John Roche, Lyle Tatum, Frederick B. Tolles and George Willoughby.

* * *

E. Raymond Wilson of the Friends Committee on National Legislation participated in two Midwestern Friends conferences recently. At the Western Yearly Meeting Peace Conference held at the Second Friends Meetinghouse in Indianapolis on January 31, he gave a brief review on "Agricultural Surpluses — Opportunity or Disaster," followed by discussion. Also on the program of the Peace Conference were Harold Chance of the American Friends Service Committee's Friends Peace Service speaking on the "Spiritual Foundations of the Peace Testimony," and Merton Scott of the Board on Peace and Social Concerns of the Five Years Meeting, with the subject, "Implementing the Peace Testimony in the Home and Meeting." On February 1, Raymond Wilson appeared at a meeting sponsored by Indiana Yearly Meeting at First Friends Meeting in Richmond on current legislative issues.

* * *

A recent speaker at Friends House in Mexico City (Ignacio Mariscal 1932) has been Harrop Freeman, well known Friend and Professor of Law at Cornell University. He spoke on Civil Rights. At the nearby "Villa Jones," (Chilpancigo 23), where Robert C. and Inge Jones have a center of service and hospitality, a number of Friends and friends have been visitors. May Jones of Chicago, who was 84 November 29, Robert Jones' mother and the wife of the late Sylvester Jones, was with them for several months last year. Friends visiting Mexico City will find help and possibly be able to find hospitality at this hostel and orientation center. Another item of interest from Mexico City is the establishment of a library at the headquarters of the Spanish-English Cultural Group (Chilpancingo 23) in memory of the late Devere Allen, Friend, editor of World-over Press and one-time resident of Mexico. The collection will be known as the Devere Allen Memorial Library and will largely be devoted to books on Mexico and technical documents on economic and social development which would be helpful to Mexican programs. Guests of the hostel and participants in the program at "Villa Jones" will have access to the reading material.

Friendly Fellowship

OSKALOOSA, IOWA—College Avenue Friends met in fellowship December 18 for the annual Christmas Family Night, with program arrangements made by the Christian Education Committee. White Gift offerings from the Sunday School classes were presented, and applied to our mission project toward a TB cottage for the Friends Hospital in Kenya.

November emphasis was Stewardship, which was realized actively through an Every Member canvass conducted under the leadership of the Stewardship and Finance committees with the help of the Pastor. The attractive brochure sent to all resident and non-resident members was believed very worthwhile for its educational value. It pictured clearly our relationship to the local, Yearly Meeting and Five Years Meeting financial needs as well as the well-rounded program resulting when these needs are met. In their report back to the Monthly Meeting the guiding committees expressed belief that this Every Member canvass had on the whole accomplished much good for the Meeting.

Two of our Young Friends, Jacqueline Ball and Marilyn Hoskins, were among the group of six from Iowa Yearly Meeting attending the High School Seminar in Washington, D. C. The Seminar, centered upon the subject "Our Changing Relations with the Soviet Union," was sponsored jointly by the Christian Education Board of Five Years Meeting and the Friends Committee on National Legislation. In their comprehensive reports, the girls indicated the entire experience had given them a glimpse toward understanding international adjustments to peaceful living. Such a study, made with other young Friends and in the atmos-

Wyandotte Sunday School

Ermin C. Perisho, pastor and director of the Friends Meeting and Center at Wyandotte, Oklahoma, poses at the far right with his Sunday School class of forty children. Mainly in the eighth and ninth grade, the children are from both Indian and white homes. The class helped in a project of collecting $38.00 to send to CARE for the needy overseas at the Christmas season. The children also were given gifts of good will from Friends across the United States.

phere of our nation's capitol, was an experience long to be remembered.

Our Pastor, Duane Moon, called to our attention early in the Fall, the Oskaloosa Christian Teaching Mission being conducted at present in cooperation with other churches of the city. Planned through the Oskaloosa Ministerial Association, this effort includes reaching by the census method every resident of the city and encouraging his participation in the fellowship of the church of his choice. Along with this united outreach is a self-examination each cooperating church makes of its own total program. Our visiting leader for the Friends work will be Glen Reece who is Superintendent of Western Yearly Meeting.

Plans for improvements on the parsonage and park were made at the first 1956 meeting of the Quaker Men. They plan to paint the exterior of the parsonage next spring and furnish additional playground equipment for the park. During the past year the group graded and gravelled the driveway around the church, painted the Friends parsonage at Albia and furnished an outdoor fireplace, bowling and shuffleboard equipment for Penn College.

Seventeen of our members attended Five Years Meeting, and those who could not attend have benefitted from the Pastor's and others' reflections on the Sessions and the spirit which prevailed.

Our December Monthly Meeting heard a letter from Dale Hoover of Ramallah, Jordan, in which he told of his plans to be married December 18 to Jean Knight. We asked the marriage counselling committee from the Ramallah meeting to represent our Meeting at the wedding. The ceremony was held and a reception given by Delbert and Julia Reynolds, with whom they will be working. We have been interested in the fine reports of Dale Hoover's work from time to time and appreciate the service that both Dale and Jean are continuing to make. Jean Hoover is teaching Home Economics at Friends Girls School in Ramallah. Dale Hoover has completed his two years alternative service work with the Jordan Project and is a Teacher and Counsellor at Friends Boys School.

We have shared in Christian fellowship with many visiting Friends these past months. Those coming from great distances have been Dorothy Pitman, on furlough from Africa, Thomas Lung'aho of East Africa Yearly Meeting, and Edmund Lamb, Ireland Yearly Meeting.

We are happy to have received into our fellowship Noel Palmer of Jamaica, who is enrolled at Penn College.

Iola Cadwallader

* * *

ST. PETERSBURG, FLORIDA—At the St. Petersburg, Florida, Meeting House this year about one hundred Friends gathered for their annual Christmas dinner. It was held on the 24th, and the decorations, as well as the Christmas spirit could carry over to the meeting for worship on the following day.

One "tea meeting" has been held so far at which Ruth R. Vail and Caroline N. Jacob reported on the sessions of the Five Years' Meeting which they had attended together. Another First-day afternoon tea meeting is being planned to hear one of the prominent Negro journalists speak on some subject of his own choosing. On the 27th we are looking forward to an address by Henry J. Cadbury, to which the public will be invited.

The Florida Friends Conference will be held on March 10th and 11th this year, with William Edgerton of State College, Pennsylvania, as the chief speaker. He will tell about the visit made by Friends to Russia last year, and show his pictures of that trip. More complete announcement of the Conference program will be made later.

Tentative plans for the Florida Conference were made at a November committee meeting in Jacksonville, with representatives present from five of the Florida Meetings. Errol T. Elliott was also present on that occasion, with wife and sister, and told something about the work of the Five Years Meeting. He also made suggestions for inter-visitation and possible cooperative work between Friends in Florida and other Friends in the Caribbean area, particularly in Cuba and Jamaica. These suggestions were welcome and will be followed up.

Caroline N. Jacob

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SABINA, OHIO—A highlight among recent events at Sabina Friends Meeting has been the visit of Mildred White, Education Secretary for the Mission Board and former teacher in Ramallah, Jordan. She talked of Friends work in Cuba and showed slides of the island.

Projects of the Monthly Meeting include work toward a scholarship fund at Wilmington College, a contribution to Indian work, aiding the Yearly Meeting to raise money for a T. B. Cottage in East Africa, and donations toward a concrete floor in the Lodge at Quaker Knoll.

In January the Monthly Meeting started proceedings to improve the Meeting property. A planning Committee has been appointed to survey the property and to receive suggestions for improvement and expansion. Pastor of the Sabina Meeting is Harold N. Tollefson.

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HIGH POINT, NORTH CAROLINA—The High Point Meeting is expecting to be in its new home this spring. The Laying of the Corner Stone was held on November 27 with a good attendance. Several of the charter members were present and were duly recognized. The program planned by a special committee and presided over by Frances Haworth was brief but enlightening.

The sundry organizations within the Monthly Meeting have met regularly with encouraging attendance. The Woman's Auxiliary was very fortunate in having Mildred White a long-time missionary to Ramallah, Jordan, but now visiting Missionary of the Five Years Meeting, to give the program for the November meeting. She made the talk very vivid as she appeared in the native costume of Ramallah.

Six of our members attended nearly all the sessions of the Five Years Meeting and two others were there for a day on their way to Iowa. The many reports we have received have been stimulating.

The Angel of Death has visited our meeting five times in the past Quarter. Twice two of the mothers in Israel, were taken from us,—Alberta Thogmarten Moser on November 6, and Maude Hayworth on January 3. Our oldest member, Lou Hedgecock Hamilton, died October 24, 1955 and our most learned member, Dr. Frederick Taylor on November 1 and our most generous giver not only in his will but for many years in a quiet way, Robert R. Ragan died December 21st. He remembered all the three meetings in this Quarter with which he had been affiliated.

We are hoping that as we enter our new church home we may increase in numbers and wisdom and in helpful service to mankind.

Alice Paige White

* * *

HIGHGATE, JAMAICA—Friends joined in the celebration of "Jamaica 300" at the Highgate Friends Meetinghouse on Dec. 11. Community people and Friends from Quaker Hill, Sandside, Albany and Friends Town gathered to hear guest speaker Clarence Webb Harris, Principal of Manchester College and assistant presiding clerk of Jamaica Yearly Meeting.

Friends work was reviewed. Ena Da Costa, Head Mistress of the Continuation School, told how the school began with four pupils thirty years ago. There are now over 76 pupils on the roll. The first principal was Lora P. Arms. She was succeeded by Florence Mae Smith. Ena Da Costa began service in 1940.

Sada Stanley gave her report of the Lyndale Home, a home which grew out of a concern for Indian girls who could not secure education, but no others are excluded. Myra Binford succeeded Sada Stanley and was succeeded by Margaret Farlow, who did some reorganization of the home. The present superintendent is Sadie Vernon.

Martha Miller, superintendent of the Swift Purscell Home and principal of the Friends Educational Council, gave an account of how the home was started by Alma Swift in her own home at Buff Bay because many children lost their mothers in the 1917 epidemic of influ-

enza. The home was transferred to Glen Leigh, Highgate, and Paul Michener was in charge, followed by Martha White (Miller). Harry Wellons, who was responsible for the reorganization of the home of Claremont, gave invaluable service. Later Sylvester Benn and Clifford Meredith served for short periods. The present principal, Martha Miller, has been in charge for over a year and the home has grown to 100 boys.

Clarence Webb Harris told of Friends interest in the Island of Jamaica through the years from the time that George Fox visited the Island in 1671, after which Friends left the Island and the work ceased until in 1883 Evi Sharpless, an American Friend, started the present work. Friends are working now at twelve different centers in Jamaica for the salvation of the people educationally and spiritually.

Adlyn Evans prepared a Boys' Choir and Sadie Vernon a Girls' Choir from Lyndale. Zephaniah Cunningham, Pastor of Highgate Meeting, presided.

On December 15, Jack Evans, Martha Miller and Frances Cunningham, who had been to the United States as delegates of the Five Years Meeting were given a warm welcome back to the local Meeting with a Fellowship Dinner. The men of the Meeting did the cooking and serving to eighty-two people. A special song was composed by the Pastor for the occasion. The delegates to the Five Years Meeting told something of their experiences while in America and gave an account of the sessions and of the Friends World Committee, as well as their visits to local Friends Meetings. There was a spirit of worship and thanksgiving as Friends related the way in which a deepening sense of unity was developing among Friends.

Gladys Jones, also a delegate to the Five Years Meeting, was suitably welcomed back to her home Meeting, Seaside, where she is sharing her experiences and carrying much responsibility.

Zephaniah Cunningham

* * *

WASHINGTON, D. C.—Friends Meeting of Washington commemorated the 25th anniversary of its establishment in a special gathering January 22, with Hornell Hart, Professor of Sociology at Duke University and a charter member of the Meeting, as speaker. Sina Stanton and Harold Stabler gave a historical account of the Meeting, with personal reminiscences. Sara Stabler told the story of the American Friends Service Committee sewing group. Allen White of the A.F.S.C., Meeting Secretary from 1939-1946, spoke on behalf of the Friends World Committee.

The Meeting continues to hold Quiet Days, when the Meetinghouse is open from 10 a. m. to 4 p. m. for an early discussion of a religious topic and then silent meditation or reading, with a meal eaten in silence at noon.

Recent talks at the Meetinghouse have been by Etta Mekeel, speaking to the United Society of Friends Women about work in Italy, and Wolfgang Seiferth, speaking at the first of an "Introduction to Quaker Faith and Practice" series on "Quakerism Within the Christian Church." Other talks in the series will be given by Arthur Mekeel and Harold Snyder.

The recent Washington Friends *Newsletter* reports that members William and Shirley Wetherald appeared on the television show "Feather Your Nest" in mid-December and were given $300 worth of furniture for their home.

The two other Friends Meetings in the Washington area are progressing. The Garrett Park Meeting gathers the first Sunday in each month in the Adventist Church building. The Friends group in College Park has been improving their meeting place. They held a Christmas dinner and party with more than sixty persons present.

* * *

EARLHAM, IOWA—Earlham Friends have felt the spirit of Christmas this season, led by the children of the church. Gertrude and Marilyn Conrad and the children's teachers guided them in two impressive worship services. The White Gifts offerings, amounting to $104, recognized the following needs: American Friends Service Committee, United Budget of the Five Years Meeting, New Hymnal Fund, Fund for Children's Record Player, General Fund of the Church, and the Flower Committee. A gift of new Bibles was also made to the Children's Department. On New Year's Day a good offering was given to the Africa Expansion Fund.

An unexpected project developed in September, when a parsonage faucet was accidentally left open for two days while Willard and Sabron Reynolds attended the Pastors' Retreat at Quaker Heights. The calamity made necessary new floors in the downstairs rooms. Volunteer workers also made possible complete redecoration, some new lighting and telephone conveniences. An "open house" was held Sunday afternoon, Nov. 27.

Five members attended part or all of the Five Years Meeting sessions in October. They have brought echoes of its helpful messages. The men of the Meeting conducted the worship hour on the Sunday the pastor was away. Helpful messages have been brought to us by the following visiting Friends: in August, Leonard Hall; in September, Orval Cox; and in October, John Goodhue of Ackworth, who gave an excellent message on the United Nations.

The pastor and others attended the inter-church conference on the Church and Peace early in January. Some of our teachers took advantage of the County Leadership Training School held in Winterset on four nights in November.

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The Dr. Ella Stokes Cottage between Penn College and Meetinghouse in Oskaloosa, Iowa. Gas heat, newly modernized, remodeled and redecorated, 3 or 4 bedrooms, 2 baths. Good garden and fruit, pleasant landscaped lot 60 x 145. $11,500; half down. Box S, The American Friend.

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BIRTHS

BOULDING—To Kenneth and Elisa Boulding, a son, William Frederic, on December 17, 1955, at Ann Arbor, Mich.

HOWE—To Andrew B. and Sylvia Stuhlsatz Howe of Glendale, California, a son, Raymond Christopher on Jan. 6.

LEACH—To Robert J. and Jean Francis Leach of Geneva, Switzerland, a daughter, Felicity Mary Kennedy, on Dec. 29, 1955, at the South London (England) Hospital for Women.

MARIS—To Glenn and Martha Maris, a son, Brett Alan, on January 11, at Kokomo, Indiana.

ROBINSON—To Roger and Beverly Robinson of Cincinnati, Ohio, a son, Matthew Spencer, on January 17.

VAN DOREN—To Freeman and Ellen Karns Van Doren, a son, Ray, on January 10, at Kokomo, Indiana.

WILSON—To Joe and Jean Wilson, a son, Michael Joseph, on December 22, 1955, at Kokomo, Indiana.

ENGAGEMENT

PYLE-BROWN—Elmer H. and Lois Brown of Pasadena, California, announce the engagement of their daughter, Lois Emily, and Roger Charles Pyle, son of Mr. and Mrs. Wilmer C. Pyle of Pasadena. Emily Brown is a student at Whittier College; Roger Pyle is a senior at Santa Barbara College of the University of California. A June wedding is planned.

DEATHS

ASHTON—Albert H Ashton, on Nov. 12, 1955, at his home in Darlington, Maryland. He was born March 11, 1883 in Harrisville, Ohio, moving at the age of eighteen to Indiana. He received his education at Barnesville Friends Boarding School in Ohio, Plainville Friends Academy and Purdue University in Indiana. On March 11, 1908 he was married to Nina Reeve. While living in Indiana, he was engaged in farming. He moved to Darlington, Maryland, in 1926, after which time he became a building contractor. At the time of his death he

was engaged in the real estate business. He was a much beloved member of Deer Creek Monthly Meeting of Friends, United, at Darlington, where he sat at the head of the Meeting for many years. He was a faithful member who gave cheerfully of his time and labor. He was capable in the business affairs of the Meeting, where his guidance will be greatly missed. The hospitality of Nina and Albert Ashton's home, Arbor Lawn, will be remembered by many. Albert Ashton also gave support to activities for the betterment of his community. Surviving are Nina Ashton; five children, Richard Reeve of Mt. Ranier, Maryland; Ruth Adeline Dayett, Brookeville, Maryland; William Albert, Southbridge, Mass.; Robert Hadley, Aberdeen, Maryland; and Katherine Eliza Graybeal, Lincoln University, Pennsylvania; and seventeen grandchildren.

CLINE—Viola Hadley Cline, on November 14, 1955, at Pittsburg, Kansas. The daughter of Zimri M. and Sarah Ann Hadley, she was born at Northbranch, Kansas, on September 24, 1877. She grew to womanhood in the Northbranch community, was graduated from Northbranch Academy and taught in the rural schools of Jewell County. In 1900 she was married to Arthur W. Cline and they established their home on a farm near Northbranch, where they lived until his death in 1937. She was a birthright member of Northbranch Monthly Meeting of Friends and served many years as an Elder of the Meeting. Her life was filled with service to others and devotion to many causes, including temperance, missions and world peace. She is survived by five children, Herman, of Moses Lake, Washington; Lawrence, of Friendswood, Texas; Mildred Winslow of Northbranch, Kansas; Elton, of Pittsburg, Kansas; and Lowell, of Wichita, Kansas; many grandchildren and great-grandchildren; two brothers, J. Perry Hadley of Amesbury, Mass., and T. Fred Hadley of Denver, Colo.; and one sister, Jennie Dillon, of Clements, Kansas. Funeral services were held at the Northbranch Friends Church, with burial in Northbranch cemetery.

ERVIN—Berdene Coffin Ervin, on Jan. 5, at Des Moines, Iowa, aged fifty-one. A life-long resident of Des Moines, she was a member of First Friends Church and of the women's missionary society and as much as her health permitted was active in church affairs. Her good judgment and gentle manner made her a valuable member of any group. She graduated from William Penn College in 1927. Surviving are her husband, Paul L. Ervin; a daughter, Martha Ann; a sister, Maxine Madden of Whitesboro, New York; and her parents, Leroy and Verna Coffin of Des Moines. Funeral services were conducted by Orlando Dick. Interment was in Glendale Cemetery.

FOWLE—Eleanor Fowle, on September 23, 1955, at Dover, Pennsylvania, aged thirty-one. The daughter of Theodore and Anne Fowle, she was born January 1, 1924. Her health did not permit employment and full social living, but she was interested and skilled in hymnoptera and in writing and was of gentle and helpful disposition. She attended the Oskaloosa Friends Meeting during the time her father taught at William Penn College, and later was a member of Des Moines and York (Pennsylvania) Friends Meetings.

VOTAW—James J. Votaw, on November 20, 1955, the last surviving charter member of the Friends Meeting in Portland, Indiana, aged eighty-four. He was married to Ida Poling and together they walked life's pathway sixty-five years. He served Portland Friends Meeting in several capacities, including acting as Sunday School Superintendent and serving on the Board of Trustees. His congenial and friendly spirit won him many friends. Surviving him are his wife, one son, four daughters, nine grandchildren and fifteen great-grandchildren. The funeral services were held with Walter McAdams, former pastor, and John Baxter, present pastor, officiating. Burial was in Green Park Cemetery, Portland, Ind.

ZELLIOT—Ernest A. Zelliot, on January 27, at Des Moines, Iowa, aged seventy-one. Born near Earlham, Iowa, he graduated from Earlham High School, Penn College, Drake and Harvard Universities. He taught in Milwaukee, Minneapolis, and Des Moines and at the University of Denver before returning to Des Moines in 1937 to serve as Director of Business Education in the Des Moines Public Schools, a position he held until his retirement in 1954. He was a member of First Friends Meeting in Des Moines and served in various ways, including a period as Sunday School Superintendent. He was President of the Board of Trustees of William Penn College for a period of time. His interest in education was broad, and he contributed to the adult education and technical education programs in Des Moines as well as writing textbooks and articles in his field. Surviving are his wife, Minnie Hadley Zelliot; two daughters, Carolyn Piburn of Salisbury, Southern Rhodesia, Africa, and Eleanor of Richmond, Indiana; and four grandchildren. Services were held with Orlando Dick in charge, assisted by Errol T. Elliott. Interment was at Earlham, Iowa. In lieu of flowers, a memorial fund was set up for educational work in the Friends Mission in Kenya and for American Friends Service Committee relief work.

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany 3-62-42.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 10:00 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Dale V. Benton, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry.)

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-6883.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Lortoh Heusel, Minister, 10729 Maplewood Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave. four blocks east of Vine St.). Office phone: UN 1-0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. R. 2, Box 405, Sharonville, Ohio; Phone (Cinti) SY 1-4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 1-6528.

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45, Worship 11 and 7:30, C.E. 6:30, Prayer Mtg. Wed. 7:30. Glen and Mildred Rinard, Pastors. Phone 5634.

Columbus, Ohio — Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a. m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon, Church address.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets. Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone 62-6221.

Des Moines, Iowa—Friends Meeting, Unprogrammed, Worship 10 a.m. Classes 11 a.m. 801 Forest Ave., Library Entrance. Visitors telephone 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline. Detroit 27, Telephone We 4-0273.

Detroit, Michigan — Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Downers Grove, Illinois—Downers Grove Preparative Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Coonley School, 1400 Maple Avenue. First-day school 10:30 A.M., joins meeting for fifteen minutes.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.

Grand Junction, Colorado — Friends Church, Orchard Avenue and 25th Street, Sunday School 10 am., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 2810 Elm Ave. Phone 0520R5.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina, Friends Meeting, South Main at Commerce. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana — First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister; Joseph A. Vlaskamp, Minister to Youth.

Jacksonville Florida — 10:30 Sunday School; 11:00 Meeting for Worship in Y.W.C.A. Board Room. Contact: EVergreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 9:45 at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, RIchmond 70716.

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street—Phone BE 7110.

Lynn, Massachusetts — 20 Phillips Ave. off Lewis St. Meeting for Worship each Sunday at 11 a.m., J. Floyd Moore, Minister. Phone Lynn 2-3379.

Memphis, Tennessee—Unprogrammed meetings for worship; second and fourth Thursdays; 7:30 p.m.; in Educational Building of Evergreen Presbyterian Church, University at Tutwiler; secretary, Esther McCandless, 1729 York, 2-9656.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooresville, Indiana — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

New Bedford, Massachussets—Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. Weston A. Stevens, Minister; Grace C. Lasell, Clerk. 7-9734.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th St., New York City, from October 2 to April 29, each Sunday at 11:00 a.m.

Oklahoma City, Oklahoma—Meeting for worship Sunday forenoons at 9:30 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

Orlando, Florida — Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California — First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 11:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthrone. Bus to S. E. 35th Place. Gerald W. Dillon, Minister, Phone BElmont 4-3107.

Richmond, Virginia — Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York — United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington — Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45, Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, PI 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

South Glens Falls, N. Y. — Friends Meeting, 27 Saratoga Ave.; Worship 11 a.m.; Study 10 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Worship 7:30, Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Christian Endeavors and Groups 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Ave. at Glenn, Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 6:30 p.m. Prayer Meeting, Wednesday 7:30 p.m. Ministers: Harold Walker, James Thomas, Lela Gordon. Office phone, AMherst 2-3373.

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